The LUTHERAN

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MOVIE CAMERA IN CHURCH

New film, "A Living Church," will be shown this month

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Gracious Receiving

WHENEVER I CALLED at her home, the motherly Swedish lady put out a fine linen tablecloth and napkin, her best china and silver to serve coffee and her excellent home-made cake.

It embarrassed and troubled me. "Mrs. Olson," I would say, "you should not go to all this trouble for me every time I call."

She would always respond in the same way, smiling in her kindly fashion and saying, "It's perfectly all right, Pastor. I like to do it."

THIS LITTLE exchange was repeated often. Each time I would drive away from her home after having been graciously served, thinking, "Why does she always go to such bother when I come?"

Then one time a light shined into m darkness and a voice seemed to say, "She i honoring you with her best because you ar the pastor. Why don't you have sens enough to let her enjoy doing it by being gracious receiver?"

THAT EXPERIENCE has been an immens help to me. It has reminded me that Go gave us his best when he gave himself fo our salvation. How often pride stands i our way of accepting graciously that whic God offers us in Christ! There are som things in life, like the love of God or th love of good people, which we can neve repay. They can only be accepted, appre ciated, and passed on to others.

—WALTER COWEN

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15947

THIS WEEK in The LUTHERAN

WE'RE ALL IN THIS MOVIE - - - - - By Lucille E. Hein 12
"A Living Church" stars ULCA Lutherans

BALLPLAYERS CAN BE CHRISTIANS - - - By Edgar Trexler 19
A sportswriter interviews Lutheran members of the big leagues

BAPTISTS AND LUTHERANS: A COMPARISON - By Wm. R. Morgan 23
There are some important differences in belief

IEWS

Church in the News - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - By Clair M. Cook 10

Washington: Progress in Little Rock - - By Robert E. Van Deusen 11

OVER PICTURE. Movie-makers came o St. Paul's Church in New City, New ork, to produce film describing the fe of United Lutheran congregations. ee picture story about it, page 12.

News in the Churches:

Central States - Paul C. Wiegman 34
Illinois - - John E. Cooperrider 34
Md.: Baltimore - Lloyd M. Keller 36
New Jersey - Ralph I. Shockey 40
N. Y.: Albany - C. G. Van Deusen 46
Pa.: Harrisburg - Viggo Swensen 43
Pa.: Williamsport - Robert E. Picking 41
Foreign Missions Conference at Thiel 37
Campus - - - - - - - - - 38

EATURES

Five Make a Family: Whose Responsibility? - By Margaret A. J. Irvin 25

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 27

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 29

Guide to Bible Study: Are Women People? - - By John Schmidt 30

Books - - - - - - - - - - - - - - - - - - - 32

In Conclusion - - - - - - - - - - - - - - - - - 50

United Lutheran Church may soon cease to exist. Merger prospects a excellent . . . New Yorkers battle bingo Nov. 5 . . . Red papers ridicu Dibelius . . . Lutherans survive in Siberia . . . Colombia promises freedo

THE CHURCH IN THE NEWS

Lutheran merger seems likely

Forty men who met in Chicago Sept. 18-20 seemed fairly sure they could work out acceptable plans for merger of four Lutheran denominations. There are rough spots on the road ahead where plans may upset. But the will to succeed was plainly expressed in everything said at the Chicago meeting.

The four Lutheran churches talking about a merger are: American Evangelical, Augustana, Finnish Evangelical, and United Lutheran. First meeting of official delegates was held last December. Last month they held their third meeting, and plan a fourth Dec. 12-14. If talks move on schedule, a rough outline of the proposed merger will be ready for discussion at conventions of the four churches in 1958.

All Lutheran churches in America were invited to share in the merger planning, but only four accepted. Four other Lutheran denominations are now completing another set of plans scheduled to result in a merger in 1960. This is a selective merger which the United Lutheran Church was not asked to join.

Seminaries are a problem

Rock-bottom problem that developed at the Chicago meeting last month was how to divide responsibility between the central church and its area organizations.

Augustana Church spokesmen think the United Lutheran Church is a loosely tied-together federation. They want the new church to have greater authori than the ULC now has over its 32 synod

Augustana members of the unity cor mission reopened the question of contr of theological seminaries. At a meetin in March the commission said prima responsibility for support and control seminaries should be placed in the are organizations. Last month it was argue that this plan would not bring all sem naries up to a uniformly high standar

There are 13 seminaries in the fou churches planning the merger (10 them in the ULC). Some are small ar poorly supported. Money for the sem naries might come from the gener church treasury rather than from are units, suggested Dr. Oscar A. Benso Augustana president.

Also reopened was the question of a thority of the central church over o dination of ministers. Augustana spoke men were insistent that no member of secret order (such as Masons) should ordained. No decisions on these que tions were reached.

Another map was drawn

Dividing the U.S. and Canada in areas of the proper size for good loc church administration was not a hig pressure problem at the Chicago meetin But it's likely to be sharply debated l cally when changing the present boun ary lines (some of them two centuri old) comes up for final approval. N lines will be recommended, it was state

at Chicago, until they have been carefully studied in each area affected.

Four attempts have been made, Dr. F. R. Knubel of the ULC reported, to map geographical boundaries in the new church. One plan proposed 19 "constituent units" (the name used until it is decided whether to call them conferences, districts, or synods). The plan suggested in September proposes 32 units, plus perhaps four nongeographical.

The principle underlying Map 4 was that no unit should have more than about 300 congregations. A unit, Dr. Knubel stated, should be large enough to maintain at least two full-time officers.

Most United Lutheran congregations, according to the proposal, would be in districts considerably different in boundaries from the now-existing synods. Most radical of the proposals is to establish three metropolitan units, New York City, Chicago, Philadelphia (with six surrounding counties). Pennsylvania would be divided into five units.

Organizational structure

A president, secretary, and treasurer should be the officers of the new church, it was agreed by the unity commission in September. (No vice president; that office was liquidated after a brief discussion. The vote was 20 to 16.) Conventions would be at two-year intervals. There would be an executive council as the chief authority between conventions.

Plans for boards of foreign missions, American missions, and parish education shaped up smoothly. In these fields the four churches are already co-operating closely. Pension plans in the churches now differ widely, but it was agreed that a new plan should "contain the best features of all the pension programs presently in operation by the four church bodies."

Ready for bingo battle

Protestants in New York had one more month to rally votes against a bingo amendment to the state constitution which comes up at the polls Nov. 5. The referendum is on legalizing bingo on a local option basis.

Methodists of the Genesee Conference (Buffalo area) voted last month to urge

THESE ARE THE TOP PLANNERS
Steering committee of Joint Commission on Lutheran Unity

"the people of our state to vote against the amendment." The New York State Council of Churches organized the bingo opposition. Most Protestant denominations share in condemning the game.

Sept. 22 was observed as "BIG NO" Sunday in many New York state churches in response to a State Council suggestion that sermons condemning gambling be preached. Anti-bingo handbills were distributed. Workshops exposing the dangers of bingo will be held in churches during the month before election. A council leaflet on bingo calls the game a "wolf in sheep's clothing."

Roman Catholics want bingo

Strong support for bingo came from the American Legion at its meeting in August. Roman Catholic churches also want bingo as a source of revenue.

Bingo was being battled by Protestants in Nebraska this fall, as a petition campaign started on putting the question before voters in 1958. The Lutheran Church —Missouri Synod at its Southern Nebraska District convention "deplored the efforts being made to legalize bingo."

Roman Catholic Bishop Robert J. Dwyer of Reno said in Omaha that "the man who gambles as a form of entertainment, without undue harm to himself or his dependents, is performing what might be called a 'neutral act,' just as a man does who entertains himself at the theater or at a game of cards."

Reds fight German church

Grim warfare of Communists against the church in East Germany rounded out its twelfth year, and neither side showed signs of weakening. Three Lutheran officials were released from jail last month but the church situation stayed tense.

The three are directors of the Protestant relief organization, *Hilfswerk*, in

"Vom Himmel hoch da komm ich her" fir line of Luther's Christmas hymn ("Fro high heaven I come here") was billboa caption comparing Dibelius and an A-bon

Dibelius replaces steeple with A-bomb

Mecklenburg and Pomerania. They a ranged to send sick children to rest hom in West Germany, and were arrested c a charge of plotting to kidnap the chi dren.

All churches in the East Prussian are annexed by the Soviet Union in 194 have been converted into "cultural ce

ibelius blesses NATO soldier and hides and H bombs under clerical vestments

ers" or storehouses, says *Sonntagsblatt,* rotestant weekly published in Hamburg. Twice in recent weeks Red officials in ast Berlin have banned the distribution f the official publication of the Evan- elical Church in Germany. Chief ob- ction seems to have been that it in- uded information about the church's ppointment of chaplains to minister to oops in the West German army. Since Iarch, when the church decided to ap- oint the chaplains, Bishop Otto Dibelius f Berlin has been constantly attacked the East German press (*see cartoons*). hree times the bishop has been refused ermission to visit churches under his upervision in Red territory.

utherans write from Siberia

There had been 5 million Lutherans, ostly German-speaking, in Russia when ie 1917 revolution came. The largest umber was in the Volga region where eir ancestors settled in the 18th century. Their pastors died or were deported before World War II, but many congregations survived.

In the middle of the war the Volga Lutherans were scattered. Most of them were sent to Siberia. Letters have been coming through to Germany lately which report that in 1955 their rights of citizenship and religious liberty were restored. At Akmolinsk in Siberia a Lutheran pastor and congregation received official state recognition. The pastor, Eugen Bachmann, says a church has been built and he has been permitted to hold confirmation services.

At the Russian embassy in Switzerland the Lutheran World Federation applied for permission to send European churchmen to visit the Lutherans in Siberia. East German churchmen hope to send a delegation next spring. Services and Bible study are conducted, mostly by laymen, among these Lutherans who number at least a half million.

Churches burn

There were 3,200 churches on fire in the United States in 1956, the National Fire Protection Association reported. That's not as many as in 1955 (4,300) but the damage amounted to $14 million.

Since 1952 the loss from church fires has not been less than $12 million a year, said Horatio Bond. Space left between outside walls and decorative inside walls is a big factor in fire damage, he said, since fire rushes up through this space "as efficiently as if it were going up a chimney." Fireproofing old buildings and careful planning of new ones are urged.

Fire-bugs started some of the church fires last year, Mr. Bond said, "but it is difficult to estimate how many have been started in this way." The usual causes of fires are defective heating systems and overloaded wiring. Stacks of papers and

other inflammable materials accumulated in churches often help fires get underway.

Colombia lets up on Protestants

There will be religious liberty for Protestants in Colombia from now on, a government spokesman, Jose Maria Villareal, asserted in mid-September. Violence, including murder and destruction of churches, has been common since 1948.

A change in the government in the South American country in May opened the way for the change in policy. Bishop Hanns Lilje who visited there in June was assured that the new officials intended to "restore freedom of worship everywhere in Columbia," but would need time to work things out.

State governors were instructed last month to permit Protestant congregations to function without hindrance.

The Roman Catholic hierarchy in Colombia asserted in September that their church does not approve acts of violence. It acknowledged that "in various places, ways, and occasions Protestants in Colombia have suffered violence inflicted by Colombia Catholics," but claimed these were local incidents resulting from obnoxious behavior of Protestant sects which "mock the most cherished dogmas of Catholicism."

The Rev. Eduardo Ospina, speaking for the hierarchy, said the Catholics of Colombia "love all non-Catholic Christians of any country or denomination and consider them as brothers in Christ."

Latin America conference coming

Big Lutheran meetings had been held in Africa in 1955 and in Asia in 1956 to plan continent-wide strategy. Such a meeting for Latin America is planned in 1959. Fifty leaders met in Dubuque, Iowa, following the Lutheran World Federation assembly, to shape up the plans.

Among them were (*see photo*) presidents of Lutheran churches in Mexico (David Luna), Brazil (Arnold Schneider, Karl Gottschaid, Herman Stoer), Chile (Frederic Karle) and Argentina (Zoltan Anthony).

LUTHERANS FROM SOUTH AMERICA PLAN CONFERENCE
Continent-wide strategy will be devised

merica, speaking 10 languages. Ex-
ange of visits will take place this win-
r. Europeans will go to South America,
d South Americans will visit the U.S.
d Europe.

wo die after Assembly

Two Germans who came to the Lu-
eran World Assembly in Minneapolis
ere freed from worldly cares soon
terward.

Dr. Heinrich K. Held, president of the
vangelical Church of the Rhineland, got
ck home, but died of lung thrombosis
mid-September. He was leader of one
Germany's six "United" churches
art-Lutheran, part-Reformed) and met
New York City with United Church of
hrist leaders following Minneapolis to
an "fraternal relations" between the
o churches.

A Minneapolis delegate from East Ger-
any, Dr. Guenter Herden, died in De-
oit on Aug. 30. He was a leader in the
urch of Thuringia, 50 years of age.

o self-righteousness about race

People who live a long way from Ar-
nsas are in danger of "assuming atti-
des of moral grandeur," *The Pilot*,
oman Catholic paper in Boston,
arned. "Instead of indulging our self-
teem," *The Pilot* said, "we might profit-
ly pause for an examination of con-
ience."

Race prejudice, which "pollutes the air
er America," is not limited to one re-
on, said *The Pilot*. "It is a pestilence
which we are all more or less heavily
volved." Due to shifting of population,
ve may soon have decisions to make
hich will not be dissimilar to those of
ir fellow-citizens south of the Mason-
ixon line.

"Unless we begin now to profit by the
no better than the South to the moral challenge of the color line—and we may possibly not even stand up as well."

Arkansas churchmen appeal

"Because we have not walked in the way of the Lord, we now find ourselves confused, disturbed, and distressed," said 35 Arkansas clergymen of nine denominations. "As Christian ministers we confess our own share in the corporate sin and guilt of our state, and our own subjection to the holy judgment of God."

The statement was published in Little Rock. "Our one hope in this hour of crisis," said the clergymen, "lies not in our own ability to change ourselves, our people, or the social structure of which we are a part, but in the power and grace of God to bring order out of confusion, good out of evil."

The United Church Women of Arkansas, in a statement of their board of managers, said that "in all humility we want to take our share of the responsibility for what has happened. We profess Christian principles of love and brotherhood but we have failed to practice them. We ask all to join in prayer to God for forgiveness and for wisdom as to His will, and for courage to stand for what is just and right for all people."

On Sunday, Sept. 22, before integration was scheduled to begin in Little Rock schools, many pastors in the city's churches appealed for "Christian kindness" and respect for law.

"Let us help to create a spirit here in which no one will be subjected to an experience of humiliation. All have the right to give what they can to others and receive what they can receive from others in educational, cultural, and religious situations," said the Rev. Dunbar H. Odgen in Central Presbyterian Church.

world news notes

Church and Labor in Germany

IN OBERLIN, OHIO, last month I secured a 45-minute interview with Bishop Hanns Lilje to discuss the relationships of church and labor in Germany. I learned that the German church—Lutherans comprise 78 per cent of the population in Bishop Lilje's area—has been positively concerned regarding trade unionism and the workers, particularly since the war. The church has realized its responsibilities in a way which it failed to do to any comparable extent in the pre-Hitler era.

When the new national trade union movement, DGB (*Deutscher Gewerkschaftsbund*), was formed in the Federal Republic and Berlin following the war, the Protestant church gave it full support. One reason for the church's unqualified backing was its great confidence in the leadership of Hans Boeckler, a "statesmanlike figure" who has since died.

The Metalworkers are the largest and most influential affiliate of the DGB, said Bishop Lilje; one of their number, Wilfried Geissler, was an official delegate to the Lutheran World Federation assembly in Minneapolis.

THE BISHOP HIMSELF has often gone into factories of towns and cities of his region to speak directly to the workers, with co-operation of the management, and he has spoken to union groups in their halls as well. The eight- to twelve-minute shop talks, to men crowded around their machines in work clothes and smoking as they listen, are among the most challenging and difficult he ever makes, said the bishop.

Usually these—and he has given about a hundred such talks to workers—are during the observance of "church week" in the community, which involves specia talks to other groups as well, such as th judges or the municipal workers.

THE CHURCH'S Social Academy offer particular training to laymen in the labo movement on how to be effective a members of the Council of Workers Pastor Szymanowsky of Mainz-Kastel and some others like him, are regularly employed full-time industrial workers in a movement within German Protestant ism which has parallels with the worker priest movement in the French Catholic church. Their object is not to evangelize but to discover the outlook and way o life of the worker in order to ministe better to his needs.

Labor unions in Germany, said Bisho Lilje, are fighting for paid vacations which are not general as they are now i the United States, and for equality o treatment with the *angestellte* — indi viduals who work under contract in a intermediate position between official and hourly paid workers.

"The church in Germany is aware," said Bishop Lilje, "of the problems o the worker and is trying deliberately an methodically to assist in their solution."

—CLAIR M. COOK

Germans must decide about army

While the Adenauer government cam paigned for re-election, plans for buildin a West German army were played down Instead of 500,000 soldiers, the goal wa lowered to 300,000.

The huge Adenauer election victor on Sept. 15 opens the old questions again The Germans in their election rejecte neutrality in the East-West cold war, an approved alliance with the West. Nov they face the problem of providing thei share in the western military forces stand ing guard against Russian threats.

WASHINGTON

By ROBERT VAN DEUSEN

PROGRESS IN LITTLE ROCK

HONEST MEN may differ sincerely on basic issues. When they do, it is sometimes possible to sit around a conference table and seek a peaceful solution. The more intense the emotion involved in a situation and the more explosive the antagonisms, the more the course of reconciliation commends itself to reasonable men.

Some such logic must have led Governor Faubus and President Eisenhower to meet for a discussion of the school integration problem in Little Rock, Arkansas. People throughout the nation, including many in Arkansas, had cringed at the sight of Negro children being turned aside at gunpoint by National Guardsmen from attending a white school. The governor insisted that he was not defending segregation by force, but was preventing violent disorder.

An underlying issue was the struggle between federal and state authority. In a "sovereign nation of many sovereign states," where, is the dividing line? The power of a federal court to require compliance from a state official seemed headed for a showdown.

Peacemaker

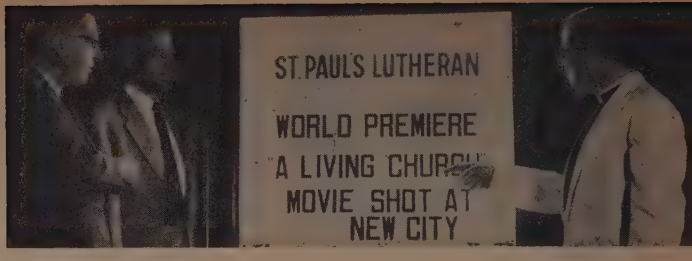
CONGRESSMAN BROOKS HAYS of Arkansas stepped into the picture as an intermediary. A friend of both Faubus and Eisenhower, he persuaded them to meet face to face and was present at the meeting. His role as peacemaker fitted well with his post as president of the Southern Baptist Convention. His Christian convictions, combined with his love of his state and nation, led him to take initiative in averting a full-blown crisis.

Everyone breathed a sigh of relief when the news headlines on Sept. 15 announced that Governor Faubus had promised President Eisenhower he would obey the Supreme Court order to integrate the public schools. He added that this could not be accomplished overnight and asked that the Department of Justice and the federal courts "act with understanding and patience in enforcing the edict."

WHEN, ON THE following day, the soldiers were still at the school, Congressman Hays interrupted a speaking tour and flew to Little Rock to confer with the governor. After the interview, newsmen asked Hays whether Faubus or the federal government would have to make concessions to reach a peaceful settlement. He replied, "It's conceivable both will have to give a little."

The word "compromise" has unpleasant connotations. Yet there are times when people of opposite views must work out practical solutions which involve some yielding on both sides.

Most people, both in the North and in the South, realize that the days of racial segregation are numbered. But deeply rooted customs cannot be changed without emotional upheaval, and human relations cannot be governed by force. The deepest need in dealing with the problem is that of genuine understanding and love. This gives the churches in the areas of racial tension a real opportunity to take constructive leadership. For race relations boil down to human relations, and Christian love is the most potent force of all.



We're All In This Movie

New United Lutheran film shows "the living church" in action, and all who see it will get a better idea of how our church is doing its work

By LUCILLE E. HEIN

"I'M GOING to see this movie three times," the man said. "The first two times I'll look at myself and friends. By the third showing I'll be able to concentrate on what the picture's about."

That's how people felt in St. Paul's Church, New City, New York. They were the actors in *A Living Church,* the new film about United Lutheran Church life which was made in their town this spring.

This month the film will be shown in more than a thousand United Lutheran congregations. Every Lutheran who see it can feel that he too is an actor in th picture, because it tries to tell the stor of a typical congregation.

A Living Church was produced for th ULCA by Louis DeRochemont Asso ciates. The film (33 minutes, black an white, sound) presents the work of th united church and the local church an gives some of the reasons why $15 mi lion is the 1958 apportionment goal.

"ABOUT 300 PRINTS have been di tributed to be shown in the Septembe December period," said Henry Endres director of the Lutheran Laymen's Mov ment and associate producer of the film

"The prints will be distributed fr through the synodical stewardship com mittees and routed by them to the 4,40 ULC congregations."

A Living Church is the story of a mi sion congregation in New City. The mi

Congregation had to stay in church until cameramen got their shots exactly as needed

ion developer is Pastor Howard A. Lenardt, home mission and parish education secretary of the New Jersey Synod. The congregation is St. Paul's Church—actually a fifty-year-old congregation, whose pastor is the Rev. William J. Hamann. When their church building was burned recently, the congregation decided to rebuild in New City and go on mission status.

The early scenes show the work of the mission developer and committees as they seek prospective members. The congregation is organized, a pastor is called, membership grows, the work of the church increases, finally a new church is built and dedicated.

Cut into the story of the mission church are scenes relating to national and international church conferences, foreign and home missions, publication and publicity services, institutions supported by the church, and leadership of the united church.

Henry Endress said, "The film attempts to bridge the gap between the congregation and the agencies of the united church. Organization of a mission church and its growth is the central theme. Each scene beyond this illustrates the work of a ULC board or department as it relates to the local congregation.

"The impression sought is that the total benevolence program of the church is the

result of every local congregation's commission to fulfill the mandate of Christ —preach and teach."

Production of *A Living Church* became a community project. Everyone wanted to help. The New City police department halted traffic when street scenes were shot. Motel and restaurant owners, construction bosses working nearby, store managers, the volunteer fire department —all had a hand in the project.

"We love our New City fire department," Pastor Hammann said. "In the film we used their fire house as the site of the first mission."

"Ah, but remember the day they did us dirt?" one of the production crew asked. "We spent hours setting a street scene. Traffic was halted. We were ready to shoot. Then a terrific brush fire broke out some place. The fire engine and rescue squad dashed through our street scene. Then about fifty cars of volunteer firemen raced through—some of them people who were to be in the scene we were shooting!"

"ALMOST EVERYONE thrills to being in a film," said producer Lothar Wolff of Louis DeRochemont Associates. "They're thrilled for the first hour. After that it's drudgery and boredom. That's a reason why we were delighted in our experiences with New City people. The people may have been bored, but they didn't show it. Their generous and patient attitude is reflected in the film.

"In producing a documentary, we plan on 6-to-1 shots. One-sixth of all the film shot is used in the final print. For this 33-minute film we shot over 200 minutes of film.

"The film meant about six months of work. Script writing and planning started in January. On April 4 production started. Two months later we had our first print. Twenty-three shooting days in all—fourteen at New City, the rest of the time spent filming scenes to be inserted in the story of the mission church."

"MANY SCENES had to be cut in final editing," Henry Endress explained. "The film editor is like a research man. He doesn't use everything he collects in his studies and experiments. He selects what best illustrates his thesis. Some of our scenes were filmed a dozen times. Only the most effective shots were finally used.

"Just look at the work Wagner College put into the film. Almost all the background music is the Wagner choir, but only a little of all we recorded was used. Wagner even staged a graduation processional for us at an awkward time of the year, and only a few feet of that appear."

"We had that same co-operation from everyone," Lothar Wolff agreed. "Pastor Hammann and his congregation turned somersaults to make the necessary arrangements. People in New City work, go to school, have household responsibilities, but they were on hand when needed. A roomful would sit patiently while we shot the same scene for eight hours. The council would meet from 7:00 to 11:30 P.M. so we could get the perfect shot. The ladies of the church made food appear almost by magic on long shooting days. Pastor Hammann fit his hundred pastoral duties into the shooting schedule."

LOTHAR WOLFF had an idea. "Maybe things went well because working with Henry Endress is like working with one's family." He and Endress worked together on filming *Martin Luther* in 1952. Maybe things went well because everyone who worked on *A Living Church* is a top man in his field.

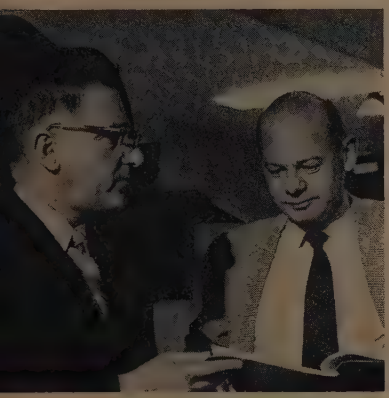
Producer Lothar Wolff worked on many of the *March of Time* documen

aries, recently was in Indonesia as an dviser for the Indonesian government's lm production, is now working on the hree-screen spectacular *Cinemiracle Adenture*.

Wolff is used to working with local eople. "A film such as this can't very ell be played by professional actors. Ve needed church members, Sunday chool children, and neighborhood peole. The church scenes themselves could nly be filmed in a Lutheran church, beause we needed the liturgy, music, vestnents, architecture."

Rickey Leacock, patient, gentle director-cameraman for the film, also has a

Mission developer (Lenhardt) speaks at installation of "new" pastor (Hammann)



Henry Endress and Lothar Wolff talk about script. They worked together on "Luther"

Church school pupil worked hard at lesson (Below) Fire department had emergency

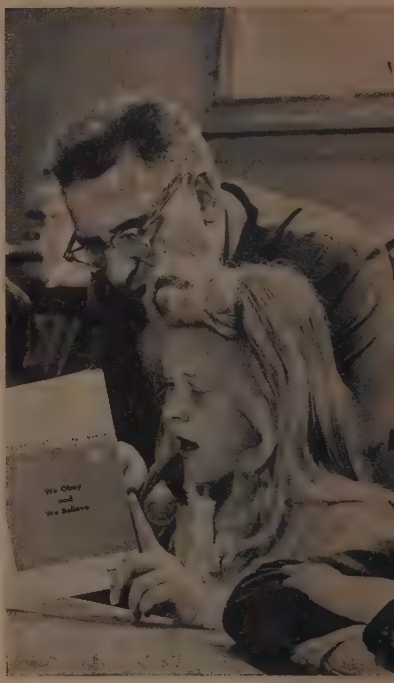
distinguished background in working with local people on documentaries. He is the prize-winning cameraman of *The Louisiana Story* and has helped in the production of several *Omnibus* programs.

"A good idea deserves top men to put it over," said Wolff. "Mike Alexander, our film editor; John Potter, our production manager, and all our production crew work well together.

"The United Lutheran Church chose a top writer to prepare the script—James Shute. He wrote the Academy-award winning *Helen Keller Story* and many

Youngsters wiggled after their long wait

Endress coached pupil on reading lesso



(below) Checking film at end of the da

of the *March of Time* scenarios. He was with us through most of the filming.

"The film was shot with people talking about church affairs as they might any day. Henry Endress or someone would start them with a kick-off idea. How do you talk about Christ in your Sunday school class? What would you say if you were interviewing a prospective member? What does the council think about the architect's plans for the new church? While they talked, we filmed and recorded. Then this dialogue was fit to the narrative script."

EVEN IN a half-hour film there are many problems. Everyone must be flexible and adaptable. The light may be bad on an outdoor shooting day. The gentle breeze in the leaves overhead comes out as a gale on the sound track. The room where a church committee is to meet is too small for maneuvering cameras.

Often scenes *have* to be shot at a certain time. For example, Dr. Fry could come to New City on a Saturday to appear in the filming of the church dedication. This meant that the congregation had to come Saturday, too.

"People expected to come to church for an hour that Saturday," Endress remembered. "They sat all day and into the evening, with breaks for lunch and coffee served by the ladies. Dr. Fry preached two hours. His actual remarks took only a few minutes, but they had to be delivered over and over, so cameras could focus on him, the church interior, and the congregation.

"Dr. Fry took all this repetition philosophically. He's used to appearing before cameras. But when the director said now we'll do the whole thing one last time for closeups, Dr. Fry exploded. 'Why that sermon's been washed from my mind . . . gone with the wind. I had no notes. How will I be sure that I'm saying the same words, making the same mouth motions?'

"As I recall, there was some interference, too," Pastor Hammann laughed. "A little girl saw her mother up front and called to her as Dr. Fry preached. She finally had to be removed. Just as Dr. Fry finished his talk, she escaped from her babysitter, rushed into the church, and yelled 'Mommy!' before the recording equipment was off."

"Yes, it's meant a lot to the church," Pastor Hammann answered a question. "The filming stimulated interest both among our own members and outsiders. I think it will give that same lift to all congregations that see it. Our attendance increased. The first Sunday in July—a big vacation month—we had Palm Sunday attendance. Not all because of the film, but it had a part. Our members feel they're a part of the united church. That's a good feeling.

"The film crew itself was an advertisement for the church. You can't imagine what a riot the production caravan caused in the town. Just picture a quiet, residential neighborhood invaded by prop trucks, camera trucks, station wagons, and fifteen to twenty cars holding crew, directors, people necessary for a scene!"

So . . . the world première of *A Living Church* was held in New City. Audience reaction? Varied . . .

"There's daddy," a child screeched from the back of the hall.

"Can I buy a still for myself? Of that scene where I'm sitting in the front row?"

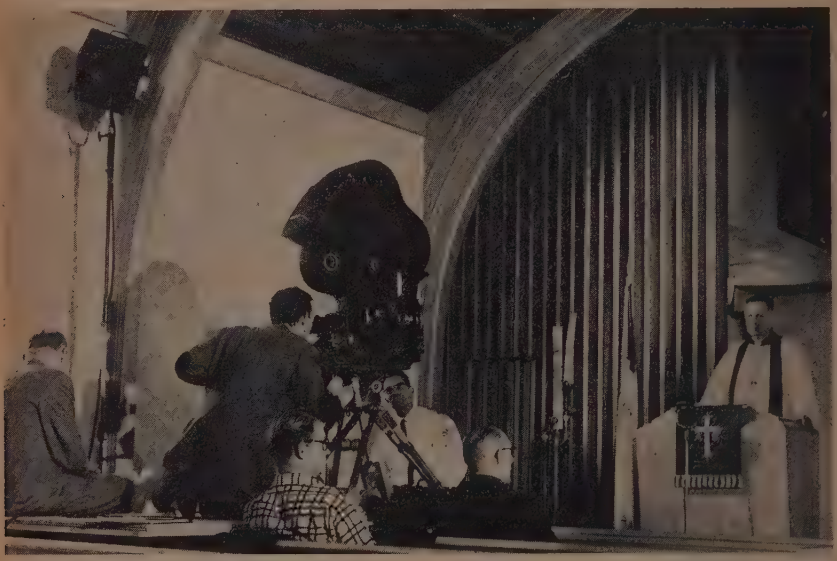
"Didn't my hair look awful in that choir shot?"

"Can't we stay and see it over?"

"So that's where they inserted that hospital scene!"

"Wasn't it fun!"

That last comment seemed to be everyone's reaction as the audience left. "We got a bang out of it," a council member said. "Sometimes we doubted that all those days of sitting and waiting would ever be a movie. It all seemed so erratic and helter-skelter. Tonight we've seen how those erratic scenes make up the story of the United Lutheran Church and our own church."



Dr. Fry was philosophical. Youngster spoiled dedication scene by calling for "mommy"

Coffee break for staff was appreciated

Print of new film went to Pastor Hammann

BALLPLAYERS CAN BE CHRISTIANS

Quite a few in the big leagues are Lutheran, an interviewer discovers

By EDGAR TREXLER

THE SPORTSWRITER and the baseballer were chatting near the third base line. A few yards away a shiny sphere whizzed past—the ball sailing toward the fence following sharp contact with the bat. Behind the two talkers, pitchers limbered up their muscular arms. Sport-shirted spectators casually eyed the scene.

But the thoughts of the writer and the player were not on baseball at the moment. "We're going to be more active in the church now that we've settled in Cincinnati," the tanned ballplayer began. "We've joined the Lutheran Church of the Reformation there. When we lived in Columbia, we attended Reformation Lutheran."

Johnny Temple, All-Star second sacker —and half of the Reds' terrific double-play combination—was talking about his religious connections. He's one of those young men who believe in mixing religion and his occupation.

Occupation - wise, the black - haired, wide - jawed North Carolinian's clutch hitting and sharp glove work have aided tremendously in keeping Cincinnati in the race for the National League flag. He has plenty of confidence, as opposing players will tell you.

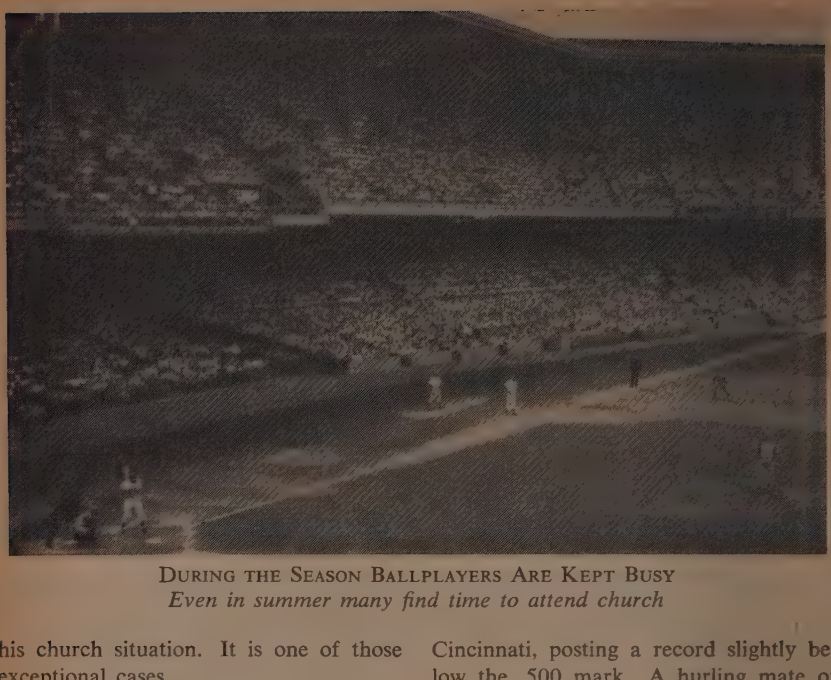
However, Temple is not quite as confident about his church activities. "When we lived in Columbia," he says, "I was away so much of the time that we just weren't very active. Ballplayers have it tough anyway. During the summer, night services are our only hope of attending church. But I'll be active this winter."

THE TEMPLE FAMILY now includes a six-year-old tyke. Johnny was married at home plate prior to a night game while he was still touring the minors in Columbia.

RIP REPULSKI
"Never misses during the winter"

"There's another Lutheran or two on this ball club," Temple said, surveying the field. "Over there's Johnny Klippstein, No. 35. He's Lutheran."

One of the Reds' bevy of twirlers, Klippstein ambled in from the outfield. Pausing for a few words, he told about



DURING THE SEASON BALLPLAYERS ARE KEPT BUSY
Even in summer many find time to attend church

his church situation. It is one of those exceptional cases.

Klippstein is a member of St. James' Lutheran Church, Chicago. He married a Roman Catholic. The marriage seems to suit both of them.

"We think it's worked out fine. We're both happy. I'm home during the winter. On Sunday mornings I go to the Lutheran service. My wife takes the three children and attends the Catholic service. We've been married five years now —and you know, marriages like ours don't always work out."

REMOVING HIS hat in an attempt to beat the heat, Klippstein, tough and tanned from his mound chores, continued. "I went to Sunday school, catechetical class, and was confirmed as a boy. The Lutheran Church is something I believe in, so I just couldn't give it up."

Klippstein is toiling his third year with Cincinnati, posting a record slightly below the .500 mark. A hurling mate of his, Hal Jeffcoat—a Suomi Lutheran from Boston—is one of the aces of the Cincinnati pitching staff.

The three Reds were quite familiar with the religious practices of their teammates. They talked freely among themselves about their faith.

THE SPORTSWRITER moved around behind the batting cage and spied a clean-cut young man waiting his turn. He was Rip Repulski, one of the Philadelphia Phillies' sluggers. Previous information had listed Rip as a Lutheran.

"That's right, I'm Lutheran," the blonde-headed outfielder replied, smiling. "Missouri Synod." Home church is Trinity in Sauk Rapids, Minnesota.

Also finding summer church attendance next to impossible, Rip quickly pointed out that he "never misses during

BOB TAYLOR, ANDY PAFKO
Milwaukee Braves

he winter months." When he is in Philadelphia on Sunday, he frequents a ULCA congregation.

Repulski was traded from St. Louis to Philadelphia before the start of the season. He has found it "quite an adjustment" to switch teams—especially since he had belonged to the Cardinals ever since he broke into organized baseball. But he expressed no regrets at the trade. He said he was growing fond of Philadelphia.

The outfielder has discovered he is the only Lutheran on the Phillies squad. But he mentioned that Del Rice (now with Milwaukee but who was a teammate of Rip's when they were members of the St. Louis Cardinals' nest) was also Lutheran.

THE SPORTSWRITER'S thoughts shifted from the ball park to a hotel lobby where two Lutherans on the Milwaukee Braves roster had gathered the day before.

Bob Taylor, the small-town 18-year-old who struck it rich with Milwaukee and a $125,000 bonus contract, spoke first.

"I think that anybody—whether he is in sports or in an office—feels the need for religion and his church. That's about as plain as I can put it. I'm a member of St. Paul's Lutheran in Metropolis, Ill. I attend regularly during the winter—and in the summer when I get a chance. Most baseball players are religious."

Andy Pafko, the old pro who was sitting next to the rookie, chimed in to say he was a Missouri Lutheran. He recalled that Milwaukee once had a "Lutheran Night" and that he and pitcher Bob Buhl received several gifts. That was before Taylor joined the Braves.

Righthander Buhl's hurling has kept the Braves near the top of the flag chase—just as Pafko's dependability in pinch situations has had a steadying influence on the whole team. Bonus baby Taylor has been in two games.

JOHNNY KLIPPSTEIN, JOHNNY TEMPLE
Cincinnati Reds

NEW YORK was the scene of the writer's next two thoughts. Don Mueller, the Giants' top-notch hitter, was the young Lutheran who told a radio audience several years ago that he was "proud to be a baseball player, but prouder to be a Christian."

Zion Lutheran in Maryland Heights, Mo., claims Don's membership. During his boyhood, Mueller's father insisted on a special order of events for Sunday. First, the family went to church; second, the younger and elder Mueller played baseball in the afternoon.

Don is following his father's pattern in establishing his own home. Little Mark Mueller first goes to Sunday school. Then Dad plays ball with him.

In an interview, Mueller noted that religion and faith are needed in any sport —and baseball gives a fellow a lot of chances to exhibit both of these almost every day.

ANOTHER BIG CITY drifted across the sportswriter's imagination. Detroit, the home of the American League Tigers. They have a gem of a shortstop in Harvey Kuenn. Lutherans have a gem in Kuenn.

The young man, who was baseball's "rookie of the year" in 1953, considers baseball as a Christian vocation. He claims there is no daily "grind" connected with the sport. He simply loves it.

Respected for his character as well as his bat and glove, the crew-cut young man has found out that ballplayers respect the religious convictions of their fellow-players. "They may not discuss religion often, but about three-fourths of them attend church regularly."

Harvey has company when he goes to church. At the recent All-Lutheran night staged by Tiger fans Duke Maas, Al Aber, Red Wilson and Billy Hoeft were feted along with Kuenn by 10,000 Lutheran fans.

BOYS VERSUS GRASS

I GAVE the churchyard an anxious look from my kitchen window. The bare spots were getting larger. In my mind I sadly visualized our church lawn without a blade of grass. The boys in the neighborhood were finding the place ideal for whiffle ball. Maybe I ought to speak to the church council, or at least the boys' parents, about prohibiting games over there. At least the whiffle ball, unlike a hard ball, could do no damage to those lovely stained-glass windows.

That evening my son came home, happy and excited from his play. He was mumbling something which sounded like, "Wouldn't that have been a whopper for Jack to tell in the church?" Upon questioning him, I learned that Jack had denied blocking Fred as Fred ran the base, although most of the others had seen the violation. Jack's older brother challenged him to step inside the church and deny it. As the others enthusiastically favored this idea, Jack attempted to save face by agreeing to do it. However when the group reached the door, it was Jack who turned away first. Later he confessed he was wrong.

"Well," I thought to myself, "I guess I'll keep still about that grass."

—DOROTHY DAVIS

BAPTISTS AND LUTHERANS: A Comparison

Baptism of infants — that's the chief difference

By WILLIAM R. MORGAN

"THE DISTINCTIVE MARKS of the Baptist faith are baptism by immersion only and complete independence of the local congregation in all matters of faith and practice," Dr. Davis replied to my question. "Of course we accept the doctrine of justification by faith alone, along with many other doctrines held in common by all evangelicals," Dr. Davis continued. "But I would say that baptism by immersion and congregational self-government give our church its distinctive identity."

Baptists contend that an individual must be completely immersed in water, not merely have a little placed on the head, on the basis of Paul's statement in Romans 6:1-5 about "being buried with Christ in baptism." Baptism is to symbolize burial in the earth and spiritual resurrection.

ALTHOUGH BAPTISTS insist on immersion, they contend that baptism does not confer divine grace upon the baptized. It is in no way connected with salvation, and is only "an outward sign of an inward spiritual change." Accordingly, infants are not to be baptized because they have not yet reached the age of "moral accountability."

As for the Lord's Supper, Baptists believe that the bread and wine (or saltines and grape juice, in Baptist usage) are only physical symbols of a spiritual change, and that participation in the Lord's Supper does not confer the forgiveness of sins. Like baptism, it is an ordinance given by Christ to the church and must be obeyed. Incidentally, the Baptists reject the use of the word "sacrament" in referring to either baptism or communion. They use "ordinance" and say "the ordinance of baptism," not "the sacrament of baptism."

CONCERNING self-government, Baptists insist that no other larger unit of ecclesiastical officialdom is to have authority over the congregation. The congregation is a complete authority in itself—it even has the authority to ordain its own pastors. While Baptists do have larger groups called "associations" (usually at the county level), and state and national groups called "conventions," they insist that neither association nor convention can speak for or enforce its programs on the local Baptist congregations.

This problem was brought into sharp focus several years ago when a Baptist congregation in North Carolina voted to withdraw from the Southern Baptist Convention because of the convention's supposed "doctrinal irregularities." A court fight resulted regarding the church property. The North Carolina Supreme Court awarded the property to the minority which elected to remain within the Convention on the grounds that the majority had no right to withdraw from the "parent body." This has disturbed the South-

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Pastor Morgan of Trinity Church, Anniston, Alabama, is making a comparison for various churches represented in his community by a series of interviews with local clergymen. For this one he talked with Dr. B. Locke Davis, Parker Mem. Baptist Church.

ern Baptists who insist that there is no "parent body" other than the local congregation.

THOSE ARE the major highlights of the Baptist faith. How do we Lutherans differ from them?

Lutherans believe that baptism and communion bestow forgiveness of sins, and are not merely symbolic. We also believe that children should be baptized because they are certainly included in Christ's command to "baptize all nations." Peter, speaking through the power of the Holy Spirit, said that the promise of forgiveness of sins was made to his hearers *and their children.*

As for immersion, we believe that it is a valid mode of baptism but not the only mode. Sprinkling and pouring are equally valid. The reference in Romans about "being buried with Christ" in baptism no more means going under the water than the expression, "being crucified" with Christ means that we are to undergo some rite symbolizing crucifixion. Paul was trying to convey to the Roman Christians an idea of the intensity of his own personal encounter with Jesus Christ and not to lay down a rule for the method of administering baptism.

WITH REFERENCE to congregational self-government, Lutheran congregations do possess a very high degree of local congregational government. But we realize that it is necessary for the sake of good order, and to work effectively in this highly complex world, that synods and general bodies must be organized and given authority. They must work both efficiently and effectively in those phases of the Lord's work that no one congregation, or small group of congregations, could ever do: such as the building of new missions both at home and abroad.

The Baptist system of complete congregational authority, while it looks good as a theory, has some limitations.

First, under such a system it is practically impossible for such a denomination to speak with a unified voice on any question. It obviously makes it very difficult for that religious body to bring its influence to bear on any problem since any of its decisions may be subject to either radical alteration or outright rejection by any congregation.

Another problem of complete self-government is the impossibility of securing a consistently high level of educated pastoral leadership through the enforcement of a uniform standard of ministerial education requirements. This is a problem that plagues the Baptist churches. Each congregation, having the right of ordination, sets its own standards. As a result, men are ordained who are near the cultural and educational level of the majority of the congregation. This makes it hard on the pastor himself because it is difficult for him to move freely from a congregation of one type to a congregation whose cultural level is different.

THERE IS AN intangible but very real difference between the Lutherans and Baptists—a difference in our respective approaches to religion. The Baptist approach is, primarily, legalistic, whereas the Lutheran approach is more individualistic. The sincere Baptist believes that the gospel is essentially a set of rules to supplement the Ten Commandments. Lutherans believe that the gospel is a living drama of what a loving God has done for us in the sacrificial death of Jesus. Morality must be taught, not legislated.

It must be said to the Baptists' credit that they have been very successful in reaching the poorer people for Christ. Politically, they have been vigorous defenders of the principle of separation of church and state.

FIVE MAKE A FAMILY:

Whose Responsibility?

MY MIND was filled with many things as we said our evening prayers. Karen and Susie appeared not to notice that Pete was not entering into the devotions. Dan looked at me once, a question in his eyes, then went on as though nothing unusual were happening. I wondered whether his thoughts were as calm as his face.

When we said our concluding prayer: "Into Thy hands we commit our bodies and souls and all that is ours," I added silently, *and especially my son.* "Let Thy holy angel have charge concerning us that the Wicked One have no power over us"—*over any of us, and especially over Pete.*

The time till Susie's bedtime dragged. When she was safely in bed and the other two were quietly doing their homework, Dan put down the paper. "What's it all about?"

HE STRETCHED OUT comfortably in the big chair. I took a deep breath, trying to organize my thoughts. Instead I burst out with a rush, "It's a terrible thing for a youngster to be at the mercy of an adult who hounds him and never gives him the benefit of a doubt!"

"Miss Regan, I suppose?"

"She started calling him 'Genius,' because only a genius is permitted to think himself the exception to every rule. And it goes on all day. Whatever he does, even the most harmless thing, she thinks he's resisting authority and comes up with the name she's fastened on him. Now the kids have picked it up. He's miserable and I don't know what to do about it. You know how he's always loved school. Now he hates it!"

DAN WAS SILENT. Then, "I wonder if he does? Think himself the exception to every rule, I mean."

"Of course not! He never has had trouble before!"

"He's never been this age before. Lots of children change a lot in seventh grade. They suddenly become rebellious, assertive. I've seen it happen in scouts and in Sunday school."

"But not Pete! He's no angel, but he's as reasonable and reliable at home as he ever was."

"At home, yes. He's a pretty swell kid. I'll go along with that. And other boys certainly like him—or I thought so, until you said they had picked up the teacher's name for him."

"I think that's half admiration, to tell the truth. None of them like Miss Regan. I think their calling him 'Genius' is a tribute to what they think is rebellion for all of them. They don't know he hates it."

"Looks as though we've got a real problem on our hands. If he gets a satisfaction out of being the leader of the opposition, it could mean trouble."

"Right now he isn't getting any satisfaction out of it. He comes home frustrated and furious."

"In a way I suppose we are partly to blame. We haven't taught him blind obedience. We've given him reasons for our orders ever since he was old enough

we've said, 'Do as I say just because I say so,' are mighty few and far between."

"But that's the way to raise children! They aren't puppets. They are people! You know that's what we both believe! Surely we can't start changing our principles just because one of them runs up against an insecure, autocratic teacher!"

WE BOTH jumped when Karen remarked from the stairway, "This sounds interesting! Who's an insecure, autocratic teacher?"

"Shh! And don't sneak up on your father and me when we're having a private conversation!" I snapped.

"I wasn't sneaking! I have a right to come into the living-room in my own home, I hope!"

"I'm sorry!" I laughed. "I'm jumpy tonight and ready to take it out on the first person I see. Pete's having trouble with his teacher and it's upset me."

"You mean our darling Pete, who always does everything right? How come?"

"Mostly a misunderstanding, I think."

DAN CUT SHORT anything more I might have been going to say. And of course he was right. Karen has pretty good sense, but to give her ammunition for the kind of teasing that goes on between almost any brothers and sisters would not be fair to either of them.

"Well, let me know if I can help. Want a drink of water, either of you? Or something stronger?"

"Nothing stronger for you, remember. We want that complexion to stay cleared up."

By the time she was ready to go back to her desk, Pete had appeared. I went upstairs, partly to shampoo my hair, partly to give Pete and Dan a chance to talk, if Pete wanted to.

bed sounded pretty good to me. I turned in, a book to keep my thoughts from running in the same well-marked grooves. Pete looked in to say goodnight. I waited for him to say something about not joining in the family prayers, but he didn't. A routine question about the whereabouts of his clean socks and he was off.

KAREN WAS NEXT. "I'm going to wear my new blouse tomorrow. O.K.?"

"O.K. Something special going on?"

"Going to try out for cheerleader. Frank says he thinks I'd be good."

I smiled, trying to keep the pleasure out of my expression. That's the first time she's come out with a quote from Frank since she went to stay at Mawsons. Chuck's been gone a week. Perhaps absence would take care of that situation.

By the time Dan came up, I was pleasantly drowsy. I had turned the children and their problems over to our Heavenly Father. He would work it out.

Whether it was faith or laziness, I don't know exactly. Dan brought me back to earth.

"Seems to me," he remarked, hanging his coat in the closet as casually as though he weren't bursting my comfortable bubble, "you'd better go to school tomorrow and have a talk with Miss Regan."

"Talk with her?" My dismay brought me to a sitting position.

"What's so terrible about a little talk? Get her version of Pete's behavior. Help her to see the sort of boy he's always been and try to interpret her to him."

"Sounds easy! How about you going?"

"Too bad," he dropped a kiss on my forehead, "I have a living to earn. Not much of a living, perhaps, but my job."

I melted. "I know. And this is my job. I won't like it but I'll do it."

THERE ARE ANGELS

PARENTS of a small boy were having a hard time explaining God. Everything had to have a beginning, argued the little second-grader. In answer to his questions about the origin of rivers, trees, mountains, animals, and people, the boy was told that God made everything. "But where does God come from?" No amount of patient explanation helped the lad to understand that God always has been. Finally in desperation he threw up his hands, "It doesn't make sense!"

That's what a lot of people say. Unless they can know something by their senses and are convinced by reason, they can't believe. That's why a lot of people smile when they hear talk about angels. Angels belong in the fairyland of childhood, they say. To the average person today an angel is no more real than an elf.

BUT THE CHURCH is serious about angels. It frequently speaks about them. It sets aside one day a year to make special mention of them. Sept. 29 is Saint Michael and All Angels' Day. This is a commemoration of a lot of people (although it isn't really proper to speak of angels as people; better say "creatures").

That's what an angel is. He (and here I use the male pronoun as the Bible does. It isn't proper to depict angels as women!) was made just as you and I were. Remember, only God *IS* at the beginning. But unlike you and me, the angel isn't a human being. He is a spiritual being, without a body such as ours.

At least this is what the church has taught about angels from very early days. Taking the evidence from the pages of the Bible—and it is not too complete a description—we can obtain some idea of the nature of angels.

In St. Paul's writings one finds that the angels are a part of the family of God. This family of heaven, or the angels, are arrayed in great "hosts," meaning there are thousands (Daniel 7: 10 and Deuteronomy 33:2). This is important to remember when we hear the minister read the Preface at a celebration of the Holy Communion, ". . . therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name . . ."

THERE IS SOME indication that there are grades of angels, some called archangels. Michael is mentioned in the book of Daniel, as is Gabriel. In Luke's Gospel it is said that it was he who came to visit Zacharias (1:19) and announced to the Virgin Mary that she was to be the mother of the Son of God (1:26).

Generally these two, along with Raphael and Uriel who are mentioned in the Apocrypha (the books often found in old Bibles between the Old and New Testaments), are regarded as the Four Archangels.

It is not too hard to see why these heavenly creatures (and this description belongs properly to angels, not the good-looking girl down the street) are called angels. "Angel" comes from a Greek word which means "messenger." When God had a message for one of his creatures upon the earth, he sent an angel.

But angels do more than act as celestial "delivery boys." Our Lord told us that the angels act as our guardians (Matthew 18:10), and certainly Martin Lu-

taught us to pray both in the morning and before going to bed, ". . . let Thy holy angel have charge concerning me, that the wicked one have no power over me."

Perhaps some people still think that this is nothing more than a pretty story to keep little children from being afraid in the dark. If that is so, what shall we do with the words of Christ? If he told us that the angels of heaven act as our protectors and guardians, isn't it time that we believe him and encourage ourselves and others to know God's benevolent protection through the work of his "other" creatures.

THESE SAME ANGELS encourage us. Remembering that the devil is one of these creatures who fell from God's grace —and so tries to cause the downfall of God's other creatures—we ought also remember that on the other side of the fence is the heavenly "cheering section" which would lead us to faith and grace.

I have a fond feeling for that little pointed-headed boy, Denny Dimwit, who pokes his technicolored face out of the Sunday funny papers. Every so often Denny is faced with a problem, and there perched on his shoulders are his angel and a little demon. Kid stuff? No, it's good theology. Remember that our Lord said: "There is joy before the angels of God over one sinner who repents" (Luke 15: 10).

At length when the time comes for us to die, it is the angels who serve us. In the parable of the rich man and Lazarus, it was the angels who carried Lazarus into Abraham's bosom (Luke 16:22).

For all their good to us, we must not forget that God alone is to be worshiped. We must never worship the angels. Paul (Col. 2:18) and John (Rev. 22: 8, 9) are careful to warn us of this.

servants. This year the festival of St. Michael and All Angels was on Sunday. According to the Common Service Book (*General Rubrics, Music Edition, page 295*), our churches ought to observe this holy day dedicated to the angels of God.

Every Sunday as we gather in our churches we can know that around the world, wherever Christians gather together, voices are lifted in praise and thanksgiving to God.

But while we remember the people of this earth, worshiping the one God in different places and in different tongues, dare we forget that our songs and prayers, our praise and thanksgiving are augmented by that glorious and triumphant song of glory that echoes through the halls of heaven? Hymns in the *Common Service Book* such as "Angel voices ever singing" and "Angels holy" may be sung on St. Michael's Day. (Some churches continue to call this day Michaelmas, a contraction for Michael's mass.)

IN THE NEW *Service Book* the propers for this day are almost the same as those appointed in the *Common Service Book*, except that the Old Testament lesson is added (II Kings 6:8-17). Paraments and vestments, symbolic of the color of purity, are white, and we may feel that our observance of the day will take on new significance as we hear the pastor pray:

O Everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order: Mercifully grant, that as Thy holy angels always do Thee service in Heaven, so by Thy appointment they may succor and defend us on earth; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Conflicts

QUESTION: Next door to us live a mother and twelve-year-old son. The woman is divorced from her husband. By the terms of the divorce Russell is to spend part of the time with his mother and part with his father, who lives fifty miles away and is remarried. He generally spends his vacation periods with his father.

These parents are very different—they have almost opposite ideals of living. Russell is torn between the two and doesn't know which way to go. His mother wants him to go to college and become a professional man. She holds before him very strict ideals of honesty and propriety—she hardly wants him to look at a girl.

The father cares nothing about higher education, and wants the boy to go right into business. His father is in business, and his motto is, "Get others before they get you." He is free in his relations with women—according to Russell's mother. To this influence the boy is subjected when he is there. It's no wonder he doesn't know which way to turn.

I am a high-school teacher. My wife and I try to be friendly to all concerned. We don't see the father very often, but the mother and boy are rather friendly with us.

REPLY: Russell's parents are creating unnecessary tensions for him and are making his life difficult. They ought to modify their attitudes, but such a step is unlikely. Russell, therefore, needs a strong supplementary influence to help him see the realities and get on the right track—and stay on it.

He ought to be helped to realize that while he owes much to his parents and ought to give them all possible respect, he cannot blindly follow either. Your information seems to come entirely from the mother. It appears that the outlooks of both father and mother are warped.

As a teacher and neighbor you, along with your wife, can be a constructive force in Russell's development, provided you preserve a degree of sympathy with both parents and avoid finding fault with either, while making an effort to understand the boy and to get into his confidence.

Perhaps you can enlist the help of your pastor in this undertaking. Russell could be enrolled in a catechetical class which would give him direct help and open the way for the pastor to do more. Russell ought also to get into a church-school class, with an understanding teacher — a run-of-the-mine teacher won't be of much help in a case like this.

This boy needs not so much to be told specifically what to do as to be assisted in thinking through his situation, along with the feeling that he has good reliable friends who are ready to help. He needs to rise above the conflicting attitudes of his parents and see something finer above and beyond —for this accomplishment he needs encouragement and guidance. The companionship of young people in church school and a youth organization will give him a way of life and some direction.

Are Women People?

Paul was misunderstood in his advice that a woman should "submit" to a husband. He believed in an unselfish partnership

By JOHN SCHMIDT

Read Ephesians 5:21-33 (2)

LAST WEEK we examined one strand of the Apostle's thought in these verses. Now it is possible to look at the other. His general rule is given in the words: "Be subject to one another." This he proceeds to spell out, first with regard to the basic family relationship of husband and wife.

Paul, as we have already seen, discusses this in the light of the "mystery" of Christ's relationship to the church. The human bond is to be understood in the light of this mystery. The mystery is made more understandable because of this human likeness.

These few verses present us with the highest statement ever made concerning marriage. Yet by some ironical twist, the man who asserted that "in Christ" there is "neither male nor female" (Galatians 3:28)—thus in principle abolishing every discrimination between the sexes—has for this passage been attacked as an anti-feminist! Instead of calling names, let's read what Paul really says.

"WIVES, BE SUBJECT to your husbands, as to the Lord." Even though the words "be subject" are not in Paul's Greek, they are properly carried over from verse 21. "There you have it," say his critics, "That's nothing but the oriental idea of absolute female submission, presented as her highest religious obligation."

As a matter of fact, a quick glance reveals that the Apostle gives much greater emphasis to the husband's duty to manifest unselfish and even self-sacrificing love than to the obligation of the woman. This is far above the old Greek concept of marriage, which saw the wife as the mistress of the house and the mother of the family's heirs, but still one who must accept her husband's sexual adventures with other women—either prostitutes or female slaves in her own household—without complaint. Pre-Christian marriage certainly presents no attractive picture to the woman. Neither does the "post-Christian" marriage now widely seen in our "Christian" West.

THERE ARE those who seize upon the words "be subject" ("Submit" in the KJV) and restrict it exclusively to sexual relations. That would be to make the wife a mere accessory to the physical passions of her husband, rather than a person in her own right. Not only does this interpretation do violence to the entire thought of this passage, but it is flatly contradicted by Paul's insistence upon the mutuality of the sex act (*1 Corinthians 7:3-5*).

Paul really says that there should be complete harmony of love, faithfulness and understanding between a wife and "her very own" (the Greek stresses the uniqueness of the relationship) husband. Just as a Christian is bound to his Lord in the grateful response of love to love, so that he freely surrenders his will to Christ, so the wife is bound to her husband in faithful and submissive affection.

THE HUSBAND is indeed the "head," for in every human relationship there must

be an authority. But because the husband is a Christian, his rule is for the advantage of the ruled, not for his own. His authority is not unlimited, as in Christ's, since the latter is not only Lord but also Saviour (verse 23). All human authority—within the home as within the state—is always subject to the ultimate authority of God (Acts 5:29).

Paul is here describing the ideal, a marriage of two wholly Christian adults. Quite clearly the relationship of the wife would have to be quite different if her husband were selfish, stupid, or brutal.

If the counsel given to wives seems difficult, what can one say concerning that given husbands? "Husbands, love your wives, as Christ . . .". The nature and the extent of a husband's love for his wife is to be seen in the nature and extent of Jesus' love! Unselfish, unlimited, self-sacrificing even to death—these are characteristics of Christ's love—and should be as clearly evident in the husband's. No, Paul was certainly not anti-feminist!

PAUL TURNS ASIDE briefly (verses 26-27) to discuss the goal of Christ's love for the church, but with the next verse he resumes the main thread of his thought.

The authority of the husband must be exercised within a clear recognition of the fact that husband and wife are not two independent and self-contained personalities. As ancient Scripture asserts: "For this reason a man shall leave father and mother and be joined to his wife, and the two shall become one" (verse 30, Genesis 2:24).

The wife is a part of her husband's total self, just as he is part of her's. It is unnatural for anyone to hate himself. Just so it is unnatural for a husband not to love his wife (as Christ loves his own body, the church). That is why Christ's consuming purpose to "nourish" and "cherish" the church must be matched by the husband's tender care and affectionate desire that his wife attain to her fullest possibility. He should no more be guilty of emotional nonsupport than of financial. This obligation is, of course, also a two-sided one.

The earlier translations follow a weak Greek text that adds, undoubtedly as a reminiscence of Genesis 2:23, words about "flesh" and "bones." These are unnecessary and are correctly dropped from the RSV. Both translations, however, seem to miss the emphasis of verse 32. "This mystery is great," that is, "of deep significance."

It is from the Latin version of this verse—which translates "mystery" by *"sacramentum"*—that the Roman Church developed its teaching of marriage as a sacrament. This misses Paul's point completely, which is that the full intent and nature of marriage can only be seen in the light of the relationship between Christ and the church.

PAUL IS therefore eager to return to his practical point, which he carefully individualizes: "Let each one of you—without exceptions—love his wife as being really himself and let the wife fear (to displease her beloved) husband."

Only when it thus mirrors the grace-faith relationship between the Saviour and his own can marriage have the stability and bring the blessing that God willed.

✠

IT MAY TAKE a crucified church to bring a crucified Christ before the eyes of the world.—By W. E. ORCHARD in *Treasury of the Christian Faith*, edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

GUIDANCE FOR YOUTH

More Power to You. By John and Dorathea Crawford. Muhlenberg Press. 144 pages. $2.50.

This is one of an ever-increasing number of books to give guidance in personality development. *More Power to You* is for teens, and is distinguished from many others in that it is Christian in its teachings.

The authors do not attempt to give answers—which the teens will appreciate—but suggest directions and guidance in thinking through psychological needs and conflicts. The devious ways of defense are described and summarized. The importance of establishing a balance between self-interests and other interests is the top test.

The function of discontent (the healthy objective kind), is that of giving direction and acceleration to our efforts. Signs of the limits to one's endurance or resistance are identified, and the teens are encouraged to seek assistance if unable to cope with their situation. Where and how to secure such help is explained.

Definite suggestions for Bible reading are given. The teens are encouraged to plan ahead towards marriage, a Christian family, and a church-related home.

Throughout the book the authors' aim is to stimulate the young person to think objectively about himself and his experiences in seeking maturity. To bring this about, there are numerous devices—charts, problems, diagrams, check-lists, and above all, penetrating questions. There is excellent material for group discussions, but I believe the greatest service of this book will be to the individual who uses it in personal study. It will speak clearly and intimately to the earnest seeker for help.

Chicago KAREN ANDERSEN

CLERGYMAN IS PSYCHOANALYST

Psychotherapy and Religion. By Henry Guntrip. Harper. 206 pages. $3.

Dr. Guntrip served for eighteen years as a Congregational minister before he became a practicing psychoanalyst and instructor at the University of Leeds, England. While he pays his respect to Freud's original discoveries he believes that Freud erred in his mechanistic interpretation of the unconscious.

Dr. Guntrip, like all psychoanalysts, finds the source of emotional difficulties in an unsatisfactory parent-child relationship. A young child who is not loved for his own sake but forced into a mold, experiences his parents as frightening figures. In time these frightening experiences are repressed but preserved on the subconscious level. As an adult, he maintains the socially acceptable good-parent image on the conscious level but retains the bad-parent image in the subconscious mind. This "bad-object" relationship is either turned inward, giving rise to unaccountable feelings af anxiety, guilt, and depression, or outward, resulting in aggressive behavior. It may also produce the feeling that real love is unattainable, thus leading to emotional isolation and in extreme cases to schizophrenia.

This is an interesting, informative, though somewhat technical book. The kind of therapy which Dr. Guntrip recommends is definitely more than pastoral counseling. It is formal psychoanalysis with all the risks inherent in that form of treatment. The author himself cautions against deep analysis in a person in middle life; it is too dangerous and too often futile. Those who are not as analytically minded as the author will appreciate his brilliant presentation but still wonder whether early forgotten childhood experiences are really as formative, as lasting, and ultimately as traumatic as this theory claims.

Is the author not somewhat high-handed in his categorical assertion that it was a religious experience which "stabilized the profoundly disturbed St. Paul"? While Luther was undoubtedly subject to mood swings, it seems quite unproven that "the badly depressed Luther had to sustain his religious

faith and experience in the face of continuing psychic disturbances."

In this discussion of psychotherapy and religion, psychotherapy is the leading partner. Religion never really seems to come to life or to grips with the real source of human anxiety. CARL J. SCHINDLER

Wilkes-Barre, Pa.

A PREACHER'S CHIEF TASK

The Integrity of Preaching. By John Knox. Abingdon Press. 96 pages. $1.75.

Amidst the whirling variety of duties that a minister must fulfill in these days, none is so centrally related to them all as the work of preaching. And central in preaching, Dr. Knox insists, must be the Bible, which is the Word of God not because it contains words God spoke but because it conveys the "presence and mighty action" of God himself. The central biblical event which is the foremost concern of the preacher is the "event of Christ"—his life, death, and resurrection, and the coming of the Spirit.

The integrity of preaching requires that the preacher be authentic in his understanding and treatment of the historical event, and that he be relevant in his application of its meaning to present-day life. The basic problem of preaching, as the author sees it, is that of holding these two elements together in such a way that they throw light upon each other and mutually share in a continuation of God's saving action among men.

Against such a substantial background, Dr. Knox draws his picture of the preacher as a scholar, teacher, leader of worship, and an embodiment in himself of the redeeming message he seeks to convey. The preacher's life, as much as his sermons, must show clearly the work of the Spirit—"God seeking us, and finding us."

For ministers who are in constant danger of being pulled off-center by a legion of tugging demands, here is a profoundly searching book that will help to hold them to their true course with a new integrity for themselves and their message.

Sunbury, Pa. ROBERT W. KOONS

BOOK BREVITIES

The King in His Beauty. By Miles Lowell Yates. Seabury. 91 pages. $2.25.

Among the papers left by Miles Yates at his death were meditations which make up this inspiring little book. Seabury Press selected them as their Book for Advent 1957. In these well-written meditations the meaning of the incarnate life and person of Jesus is vividly brought to the reader. Included are some notes on Christian devotion which make the meditations practical for private worship. H. B.

Preaching From Great Bible Chapters. By Kyle M. Yates. Broadman. 209 pages. $2.50.

Dr. Yates has attempted a study guide for preachers in their preparation of sermons from "great Bible chapters," such as Ephesians 2, Psalm 23, Isaiah 53, and Romans 8. The author demonstrates a knowledge of Hebrew and Greek as well as years of preaching experience. The result is a readable book for laymen as well as clergymen. Usually there is a tendency to inspire the preacher rather than inform him. An unqualified O.K. from Billy Graham is the introduction. H. B.

Salute Thy Soul. By Clarence E. Macartney. Abingdon. 144 pages. $2.

The late Clarence Macartney was probably the best-known preacher in the Presbyterian Church U.S.A. His easy-going homiletical style has become widely known through the many books of sermons that have come from his pen. The thirteen in this new volume carry on the Macartney style and tradition. Titles included are "What About the Angels?", "Hosannas Wet With Tears" and "When Jacob Saw the Wagons" and others in the same vein. H. B.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Howard Weeg Installed as Illinois Synod President

By JOHN E. COOPERRIDER

CHICAGO — Nearly 3,000 persons filled Rockefeller Memorial Chapel on the University of Chicago campus to witness the installation of the Rev. A. Howard Weeg as sixth president of the Illinois Synod.

Dr. Franklin Clark Fry, president of the United Lutheran Church, conducted the installation and preached.

"Jesus Christ expects you in a notable way to be humble," he told the new president, "and we implore God's grace that he will give you this priceless gift. For it is not natural to be humble. Humility comes with great difficulty."

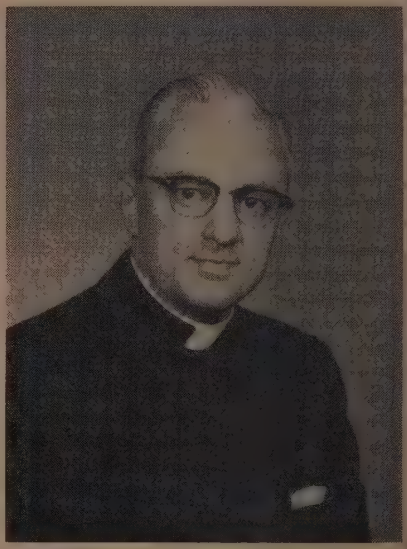
"Humility comes to leaders in the church," he went on, "through the distinctive idea of church that we have in the Lutheran Church, in which the church is regarded as an inverted pyramid, the active ministry of the Word and Sacraments in the parish being at the apex."

"It also comes," he said, "as we are confronted by tasks that are beyond our strength. This drives us into the arms of our Lord, and there no man can be proud."

Dr. O. V. Anderson, president of the Illinois Conference of the Augustana Lutheran Church; the Rev. Robert Schenck, pastor of Holy Trinity Church, Elgin, and chairman of the synod's committee on worship; and the Rev. Luther C. Mueller, secretary of the Illinois Synod, also participated in the service.

The Rev. Eldred H. Trede, president of the Chicago Conference of the Illinois Synod, acted as marshal of the processional which included pastors of the Illinois Synod, the Illinois Conference of the Augustana Lutheran Church, several representatives of other church bodies, and church councilmen from Illinois Synod churches.

Pastor Weeg, former secretary for evangelism of the Illinois Synod, was elected synod president at a special synod meeting last November to succeed Dr. Harmon J. McGuire who had died a month earlier.



President A. Howard Weeg
The installation was in September

His official five-year term began Sept. 1 but he took full responsibility for the presidential office Jan. 15.

The graduate of Elmhurst College and Philadelphia Seminary served parishes in Waukegan, Chicago (Edgebrook Church), and Toledo before accepting the call as synod secretary for evangelism in 1955.

CENTRAL STATES

Two Chaplains Installed

By PAUL C. WIEGMAN

FRANK S. MOYER was installed Sept. 8 as staff chaplain of the Nebraska Lutheran Social Service for the Omaha area. The agency is supported by all congregations of National Lutheran Council bodies in Ne-

braska and has its central office in Lincoln. Director-chaplain is Pastor L. C. Pretty.

The same day, Pastor Herbert H. Graening was installed as first full-time chaplain of the NLSS for the Beatrice area. Pastor Graening served St. Paul's (ALC) Church in Ottumwa, Iowa.

Chaplain Moyer succeeded Pastor Dayton VanDeusen who became assistant secretary of chaplaincy services for the National Lutheran Council Division of Welfare earlier this year.

Both chaplains were installed by Pastor Samuel Jensen, South Sioux City, president of the NLSS board of directors. Pastor Robert Haut, Omaha, preached at the installation of Mr. Moyer. Dr. E. G. Fritschel, president of the American Lutheran Church's Central District, preached at the installation of Mr. Graening.

Midland Confers Degrees

THE PRESIDENT of Andhra Evangelical Lutheran Church in India, Pastor Gorikapudi Devasahayam and Pastor John M. Schedler of Trinity Church, Victoria, Texas, received honorary degrees at Midland College's 70th anniversary Founders' Day which marked the opening of the Fremont school's fall term.

Pastor Devasahayam, ordained in 1942 after completing studies at Luthergiri Seminary in India, Gettysburg Seminary and Philadelphia Seminary, has been president of the Andhra Church since 1955.

Pastor Schedler, a native of Canada, is a graduate of Wagner College and Chicago Seminary and has been serving the 106-year-old Victoria congregation since 1936. He has served three terms as president of the Texas Synod, and holds membership in the executive, finance and home missions committees of the synod.

Mission Work Starts in Columbia

DEVELOPMENT of a new mission began in Columbia, Mo., July 1, and a group of 75 potential charter members has been formed. First service had been scheduled for Sept. 15. A parsonage is being purchased under

Dr. Willard W. Alexander
Kansas City parish to Lincoln

Tabitha Home Executive Takes Office in Lincoln

LINCOLN—Dr. Willard W. Alexander of Trinity Church, Kansas City, Kan., became the new superintendent of Tabitha Home Sept. 16.

He succeeds Dr. Alfred W. Young, who accepted the presidency of the Central States Synod and moved to Omaha at the beginning of this year.

Dr. Alexander was pastor of Trinity Church for 12 years. A native of Omaha, he has had 22 years of service in the ministry. Before assuming the Kansas City pastorate, he served in Tekamah, Neb.; Hooper, Neb.; Omaha, and Emporia, Kan.

Pastor Alexander is a graduate of Midland College and Central Seminary. Midland College awarded him an honorary doctor of divinity degree.

Dr. Alexander is a former president and secretary of the Kansas Synod. He was also a member of the board of directors of Midland College, and a member of the executive committee of the Central States Synod.

CENTRAL STATES . . .

auspices of the Central States Synod home missions committee.

The mission is expected to attract some of the 12,000 students attending the University of Missouri, Stephen's College and Christian College, all located in Columbia. Total of students coming from congregations of National Lutheran Council bodies is estimated at 350.

Tentative name of the new mission is St. Andrew's Church.

MARYLAND

Baltimore Area Missions To Be Developed This Year

By LLOYD M. KELLER

BALTIMORE—Two new missions are slated for development in the Baltimore area. Mission developers are in process of being called for Saverna Park and Woodlawn.

First service in Cub Hill was conducted by Mission Developer Paul Manrodt Sept. 8. Pastor Manrodt's former congregation, Frieden Church, presented the mission group with a $100 check and chancel furniture.

DR. WALTER KLOETZLI, secretary for urban planning of the NLC division of American Missions, directed a three-day study in the east Baltimore area, Sept. 26-28. Meetings were held in Martin Luther Church (ALC), and St. Mark's Church (ULC).

SALEM CHURCH, Baltimore, was first to respond to the Maryland Synod's appeal for contributions for the development of the new synod camp site near Frederick. The congregation of over 200 communing members donated $4 per communing member. Pastor is the Rev. Harry V. Krug.

New Church Gets Attention

PEOPLE of St. Paul's Church, Baltimore, weren't at all sure how the design for the new church they intended to build on Liberty Road would be received by the public.

Even before they laid the cornerstone in January they got a first indication of what that reception would be when the architect's plan for the contemporary church was singled out by a panel of architects as the only blueprint for a church worthy of being exhibited at the Baltimore Art Museum.

The architect's plan provided for a 12-foot statue of Christ to be recessed in the facade of the church. The statue of a compassionate Christ by Baltimore sculptor Matthew Peloso was carved out of a block of rough-hewn marble previously hoisted into position on the church wall.

Work on the 16-ton block was completed by Almo Bazzani, a Baltimore stone cutter who learned his trade in the quarries of Carrara, Italy. He is one of the last active stone cutters in Maryland.

The statue, emphasizing the simple functional lines of the modern building, has focused attention on the new church scheduled for dedication in November. St. Paul's has a baptized membership of 850. Pastor is the Rev. Hugo W. Schroeder.

Christ statue outside St. Paul's, Baltimore
Focal point of attention in new building

Thiel College played host to Lutherans from all over the world in September

New Look in Foreign Missions

DEVELOPMENT of foreign missions is a two-way street: People from Asia and Africa should have opportunity to learn more about the work of the church in western countries and then return to their native lands, just as western churchmen should visit Asia and Africa to gain insight into the situation of the younger churches. Christians in East and West can learn from each other.

This was one of the conclusions drawn at a mission policy conference which drew an exceptional gathering of Lutheran church leaders to Thiel College. Representatives from India, Japan, Africa discussed mission problems for four days with Germans, Scandinavians and Americans.

Speakers at foreign missions conference included (front row) Miss Esther Barnhart, Bishop Manikam of India, Dr. Ralph Loew, ULC President Fry, G. Devasahayam and S. Anantham of India; back row: Dr. Fridtjov Birkeli of Norway, Dr. Arne Sovik, Dr. Erb, ELC Missionary Conrad E. Eastwold and Methodist Missionary Werner Wickstrom

American Lutherans came from seven church bodies. President Franklin C. Fry and Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, were among the United Lutherans.

The "era of missions is not over," the conference agreed. But new methods apply to a changed world. The church, delegates said, "should be planted in the new soil so that it will not have the nature of ecclesiastical colonialism but grow up with its own indigenous traditions."

Leadership training is one of the prerequisites of effective mission work, and discussions brought out that "there is a famine in leadership." Lay leadership was found "vitally important."

The church, it was pointed out, should develop the best intellectual and spiritual leadership "so as to appeal to the people who are able to think intelligently" and to educate "not just against something but for Christian belief and Christian living."

The best propaganda, speakers emphasized, is not preaching and teaching but living a good Christian life in a Christian family.

Stewardship should be taught and practiced, each congregation having its own budget and receiving a subsidy as needed, until gradually the subsidy may become less, to the point of disappearing. Congregations in the younger churches should learn early to pay their own congregational expenses.

Enrollment Levels Slightly Higher Than Last Year

COLLEGE ENROLLMENTS for the 1957-58 school year seemed slightly increased but were not of record-breaking proportions, according to reports arriving from ULC schools by mid-September. The trend of moderate advances set last year was confirmed by enrollment figures released early last month.

Carthage announced enrollment of approximately 475 (425 in 1956). Hartwick reported that enrollment would be "slightly larger" than the 509 total last year. Midland announced an approximate total of 470 which would represent a 6 per cent increase over the previous fall enrollment.

Newberry expected 200 freshmen to report for registration and a total enrollment of 600. Last year's freshmen class was 225 and total enrollment 573.

Wittenberg's President Clarence C. Stoughton reported in August that enrollment would "certainly reach the 1,433 figure projected in June" and might even pass 1,450. This compared with a 1,281 total in 1956.

Muhlenberg's freshman class of 302 included 99 girls. The school became coeducational this year. Nineteen girls transferred to Muhlenberg from other schools to enter sophomore and junior classes. Expected total was 950, as against 888 last fall.

Lund's Gunnar Hillerdal
Guest professor at Northwestern Seminary

New Faculty Members Added

ADDITIONS to faculties were announced by several schools during the summer. Carthage listed 13 new teachers to bring its faculty to 44. Among them was Dr. Horst W. R. Galley, German-born graduate of Goettingen University who came to the U.S. in 1940 and will be a language instructor.

Hartwick welcomed six new faculty members to the campus and brought its teaching staff up to 43.

Among Newberry's nine new teachers was the Rev. Francis I. Fesperman of St. Petersburg, Fla., who became assistant professor of Bible and religious education. He is also serving as college chaplain. Pastor Fesperman was a mission developer in Gainesville and St. Petersburg, Fla., and a former secretary of the Florida Synod.

Guest professor at Northwestern Seminary for the coming school year will be Dr. Gunnar Hillerdal. The 32-year-old Swedish theologian and author has been an associate professor at Lund University, Sweden, since 1954. He will lecture on Luther, contemporary theology, and church history.

Schools Enlarge Facilities

THERE WAS no standstill in the schools' efforts to improve their facilities.

Carthage readied a $16,000 addition to the dining hall for the September opening and built new faculty offices and a lounge in the library.

Hartwick reported that it had balanced its budget for fiscal year 1956-57 and that it had reduced its mortgage debt and accumulated deficit. But President Miller F. Ritchie said funds would be needed for many improvements on the campus and for furnishing the new men's dormitory. Ground for a dormitory was broken in July.

At Wittenberg, the addition to South Hall, a dormitory for girls, neared completion, and dedication of the converted home economics building was set for Oct. 1-2. The school received $286,000 as second payment from the Ford Foundation bringing the total grant to $546,000—a $114,000 increase over the grant originally announced last year. A $750,000 dormitory for girls with 171 beds is being planned.

Thiel announced award of a $5,000 science research grant from the National Science Foundation, an institution of the federal Department of Health, Education and Welfare. Funds will be used to purchase equipment for Thiel laboratories needed in the two-year research program.

Muhlenberg, having readied new dormitories for the first contingent of girls arriving on campus last month, decided earlier to set its maximum enrollment at 950.

HONORED at Hartwick College was Kevin McCann, president of Defiance, Ohio, College and former speech writer for President Eisenhower. He received doctor of laws degree.

OPENING exercises at Newberry College united on speaker's platform (front) Dr. H. Odelle Harman, college trustees chairman; Dr. C. A. Kaufmann, college president; Dr. Karl W. Kinard, South Carolina Synod president, and (back row) Pastors Thomas H. Weeks and N. D. Yount, Sen. R. A. Harley, Mayor Cecil Kinard.

The college is presently on its way to becoming debt-free, and the board of trustees felt that expansion beyond the 950-limit would mean new expenditures for added buildings and facilities. This would send the college back into debt, it was pointed out, and would endanger its present character as a "small liberal arts institution" with close association between students and staff.

Newberry announced purchase of five apartment houses from the Federal Housing Authority. The $92,500 purchase, payable over 25 years, makes 36 apartments available for students and faculty.

Philadelphia Seminary is discussing plans for a $1,475,000 anniversary appeal with synod officials. Tentative dates call for launching of the appeal in 1962 and 1963.

The seminary's graduate school opened Sept. 19 and will continue through May. Courses listed for the first semester include Christian action in relation to peace, justice and freedom by Dr. O. Frederick Nolde.

NEW JERSEY

Sector Plan for Stewardship Adopted by 56 Churches

By RALPH I. SHOCKEY

TRENTON—About a third of the congregations in the New Jersey Synod are participating in the sector project for stewardship. The Rev. C. Wilfred Steffy, synod stewardship chairman, announced that 56 churches have endorsed the plan so far.

Bethany Church, Gloucester, has completed the program with outstanding success, Pastor Dallas Dorward reported.

Sector project review meetings were held in Holy Trinity Church, Audubon; St. Andrew's Church, Atlantic City; St. John's Church, Rutherford; and Emmanuel Church, New Brunswick, during the last week in September. Chester A. Myrom, associate stewardship secretary, spoke at all gatherings.

DR. WERNER RAUTENBERG, of East Germany, who was a delegate to the LWF Assembly in Minneapolis, spoke at St. Paul's Church, Collingswood, about the work of the church in his country.

TEMPLE CHURCH, Pennsauken, is one of the first in the area to participate in the AIDS program of the Board of Deaconesses of the ULCA. Mrs. Linda Shutters of Edinburg, Va., a public school teacher and former ULCW synodical president, is teaching in the nursery school and assisting in the parish education program.

The Reformation rally for the Camden area will be held in Holy Trinity Church, Audubon, Oct. 24. Dr. George F. Harkins, assistant to ULC President Franklin C. Fry, will speak. The Philadelphia Seminary choir will sing.

THE THREE synod conferences met during September and emphasized the AIDS program, discussed adoption services by the Lutheran Welfare Association, and heard reports on the LWF Assembly.

Northern Conference met in Redeemer Church, Maywood, Sept. 24; Central Conference in St. James', Phillipsburg, Sept. 25; and Southern Conference in St. Matthew's Church, Moorestown, Sept. 26.

The fall conferences of the ULCW will be held in Grace Church, River Edge, Oct. 22 (northern); Church of Our Saviour, Trenton, Oct. 23 (central); and Bethany Church, Palmyra, Oct. 24 (southern).

GRACE CHURCH, North Arlington, dedicated a new parsonage adjacent to the church built in 1955. The Rev. Charles M. L. Oberkehr is pastor.

New parsonage for Grace Church, North Arlington
One of several projects completed in New Jersey this fall

Godfred C. Jacobsen of Red Bank became the 27th pastor of Zion Church, Oldwick, Sept. 29. Zion was organized in 1714 and granted a charter in 1767 by George III of England.

Pastor Jacobsen was ordained in Holy Trinity Church, Red Bank, Sept. 1 by Dr. Knudten, assisted by Pastors C. D. Heft, Frederick Fairclough and Harold Hornberger. Mr. Jacobsen

a graduate of Gettysburg
minary.

ST. MATTHEW'S CHURCH,
oorestown, is providing a
mmunity service by making
e parish house available for
ily instruction of retarded
ildren for the second year.

THE DIVISION OF CHAPLAINCY
the Lutheran Welfare Asso-
ation of New Jersey will hold
institute on "The Church
d Mental Health" at St.
hn's Church, Rutherford, Oct.
; Calvary Church, Cranford,
ov. 4; and Ascension Church,
addon Heights, Nov. 11. The
ev. Frederick Keuther, asso-
ate director of the American
oundation for Religion and
ychiatry, will speak. Chief
onald H. Good of the New
rsey Bureau of Correction
ll lead a panel discussion. The Rev.
eorge R. Kohler will direct the institutes.

Sister Betty Swinehart consecrated in Williamsport
First in congregation to enter full-time service

ENNSYLVANIA

econd Evangelism Mission et for Third October Week

By ROBERT E. PICKING

WILLIAMSPORT — A second evangelism
ission will be conducted in the Susque-
nna Conference during the week of Oct.
-18. The conference conducted a success-
l pilot project in February, 1955.

The Susquehanna Conference, which cov-
s an area of five counties, includes
urches with 41,310 members. One hun-
ed congregations will be joining in the
oject in addition to two Slovak Lutheran
urches.

Area director is the Rev. James M. Singer,
stor of St. Matthew's Church, Blooms-
rg.

The mission to pastors will feature Dr.
aymond D. Stamm, Gettysburg Seminary,
r. Harry S. Bachman, Dr. Theodore Tap-
rt, Bertha Paulssen, and Frederick Snell.

A small number of congregations in the conference will be conducting the stewardship sector project simultaneously with the evangelism mission. Most congregations considered it too complicated to undertake both programs at the same time.

Deaconess Consecrated

SISTER BETTY SWINEHART, member of St. Mark's Church, Williamsport, was consecrated as deaconess on Sept. 1. She was the first young woman of the congregation to enter full-time church service.

The Rev. Robert Neumeyer, pastor of Zion Church, Wilmington, Del., who was formerly assistant pastor of St. Mark's, preached. Performing the act of consecration was Dr. John Deaton, president of the Board of Deaconess work.

Others participating were the Rev. George Whetstone, synod inner mission secretary; Sister Catharine Neuhardt, dean of Baltimore Deaconess Training School; and Pastors Frederick G. Hasskarl and Paul F. Bosch.

Sister Betty will assume her duties at St.

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PA.: WILLIAMSPORT . . .

Peter's Church, Ottawa, Ont., as parish dea coness and director of Christian educatio

An ordination service was held Sept. in St. Matthew's Church, Bloomsburg, fo the Rev. Gerald Houseknecht, a member o the congregation. Participating in the serv ice were President Dwight S. Putman of th Central Pennsylvania Synod, Presider Arthur Lawver of the Susquehanna Confe ence, and the Rev. James M. Singer, pasto of the congregation.

Susquehanna University, Selinsgrov was scene of a rural life conference on Sep 13-14. Similar programs have been held fo the past several years. Theme of the pro gram was "The Church and the Futur Rural Community."

The Rev. George Birk of Altoona b came pastor of Emmanuel Church, Middl burg, Oct. 1. Pastor Birk has been servin Bethany Church, Altoona.

Members of Trinity Church, Oak Grov put a new roof on the church.

The Rev. Ralph W. Meckley, pastor o

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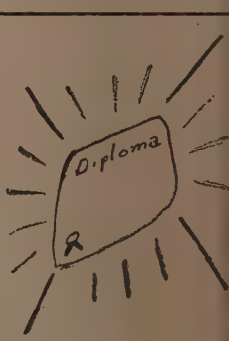

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Grace Church, Jersey Shore, resigned to begin work as pastor of Salem Church, Oberlin.

Life Is Hard for Christian Indians

SOME OF THE DIFFICULTIES faced by Indian Christians in a land that is unfriendly at the present to the missionary spirit of Christianity were described by Pastor Gorikapudi Devasahayam, president of the Andhra Evangelical Lutheran Church in India, as he spoke at St. Luke's Church, Williamsport, Sept. 1.

Pastor Devasahayam, who administrates five synods of the 250,000-member Andhra church, was returning from the Lutheran World Federation Assembly at Minneapolis.

Dauphin County Jail Chapel Marks First Anniversary

By VIGGO SWENSEN

HARRISBURG—It seemed like any other chapel service as the choir and minister proceeded to the chancel. But the congregation was one-third colored and two-thirds white and the choir and minister on that Sunday, the Rev. F. D. Gholston, were colored. The 70 men present wore dungarees. A few women sat up front.

The day was Aug. 18, first anniversary of the dedication of the chapel of the Dauphin County jail in Harrisburg.

The Rev. Joseph M. Woods, Jr., executive secretary of the United Churches of Dauphin County, presented plaques indicating that some of the furnishings had been given by Catholic, Jewish, Orthodox and Protestant churches. He expressed delight at this evidence of co-operation and had a word of commendation for prison board officials for their courage in having the chapel erected.

By arrangement with the telephone company, Sunday school lessons are transmitted from Christ Lutheran Church to the jail each Sunday. Evening Bible study classes are held during Lent.

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PA.: HARRISBURG . . .

During one of the classes a young man, under sentence for a serious offense, decided to prepare himself for chaplaincy service in penal institutions. The teacher for that evening was Pastor Woods.

The Motto Was "Others"

DONALD M. BOHN, student assistant at Zion Church, was charged with getting seven Luther Leaguers to the Luther League of America Convention in Lawrence, Kansas. He was to drive one car and a church member had agreed to drive the other. A few days before the starting date the other driver was taken ill. Appeals for other volunteers brought no results.

Finally the case was presented to the men's Bible class and the group took action. Within one hour $300 was collected to send the group to Kansas by bus. Motto of the class is "Others."

Executive Prepares for Ministry

JEROME D. VAN BRAKLE resigned last month from a $10,000 a year position in industry, sold his house and moved into an apartment in Harrisburg to take up duties as student assistant in Zion Church. He is married and has three children, 10 years, 9 years, and 4 months old.

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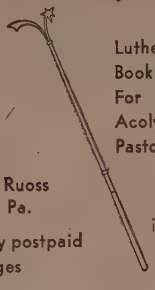

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PA.: HARRISBURG . . .

Mr. Van Brakle was employed by a large manufacturing concern in York, Pa. At the time of his resignation he was manager of the accounting division.

Business success and his work in the church (St. Paul's, Thomasville) were not sufficient to give him the satisfaction he sought. He decided to prepare for the ministry.

He is planning to spread the three-year course at Gettysburg Seminary over four years to have time for his work in the church, and hopes to be ordained at the age of 40.

NEW YORK

LWF Delegate Reports To Eastern Conference

By CLAYTON G. VAN DEUSEN

ALBANY—Flashes of world Lutheranism were presented to pastors and laymen of Eastern Conference, at their fall convention. The speaker was the Rev. Dr. Erich Eichele, delegate to the LWF Assembly and district superintendent in the Ulm Diocese, Germany.

Leaving his diocese in May, he came to Minneapolis via South America, touring Lutheran fields for the German National Lutheran Council.

In Germany, Pastor Eichele said, although external physical reconstruction has been accomplished, the present task is the rebuilding of the inner life of the nation. There are still many ruins in people's minds, he said, for instance among those who have lost their ideals.

In Latin America there is a multiple task, he continued. The immigrant churches, on one hand, need help to mature and to develop from their European heritage into an integral part of their new lands. On the other hand, missions among the native populations must be developed through training their own pastors and leaders as far as possible.

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N. Y.: ALBANY . . .

Participants in the convention's service o Holy Communion, at Atonement Church Saugerties, were the host pastor, Richar Crossland, George Pontoppidan, and Harol Harter. The Rev. Eugene Umberge preached. The work of the synod was sum marized by President Frederick R. Knube

Farewell for Dr. Dickert

ZION CHURCH, Pittsfield, Mass., had farewell reception for its retiring pastor, th Rev. Dr. Henry B. Dickert, and Mrs. Dick ert. Dr. Dickert was named pastor emeritu of the church.

EVANGELICAL CHURCH, Poestenkill, th Rev. James Harrison, pastor, faced a repai program. The upshot was a recently launche program of renovation, totaling $33,00 which will restore the edifice to genuinel colonial style.

ST. MARK'S CHURCH, Johnstown, the Re Walter Betz, pastor, dedicated and conse crated a plot of land adjacent to the churc

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on Sept. 29. Razing of an old building, filling and landscaping have served to beautify the church grounds.

ST. MARK'S CHURCH, Canajoharie, and St. John's, Albany, were hosts to leadership training schools, sponsored by the synodical committee on parish education. Leaders included Dr. Paul C. White, synodical secretary of religious education, and the Rev. Donald Pichaske, of the ULCA Board of Parish Education. The general subject was "Great Themes Church Workers Should Know."

THE FALL RETREAT of the Eastern Conference Brotherhood is announced for Oct. 4 and 5, at Hidden Valley Ranch, Lake Luzerne.

—CHANGES OF PASTORATE—

WESTERN CANADA

QUERENGESSER, ALVIN G. C. From Trinity Church, Winnipeg, Man. To St. Luke's and St. Stephen's churches, Hay Lakes, Alta.

—DECEASED—

THE REV. JACOB F. FLEGLER, 75, retired pastor of the Pittsburgh Synod, died Sept. 9 at Altoona, Pa.

Pastor Flegler, a native of Russia who came to the United States in 1902, was a graduate of Wittenberg College and Hamma Divinity School. He received a Doctor of Divinity degree from Thiel College.

He served congregations in Brookville, Ind.; Ruffsdale, Pa., and Hunker, Pa., and was pastor of St. James' Church, Altoona, Pa., for 25 years until his retirement in 1949.

Surviving are his wife, the former Lillian Bockelman; a son, David, Cuyahoga Falls, Pa.; two daughters, Mrs. Martha Fisher, Waynesboro, Pa., and Mrs. Elizabeth Swezey, Chester, Pa., and five grandsons.

Funeral services were conducted at St. James' Church, Altoona, by Synod President G. Lawrence Himmelman and the Rev. Russel J. Crouse.

Burial was at Alta Rest Cemetery, Altoona.

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IN CONCLUSION . . . . . .

OUR "Baptist and Lutheran Comparison" this week (*page 23*) is a modest study of a most important difference. We could have secured a theologian to prepare a full-scale article, but it seemed to me useful that a parish pastor should write on the basis of conversations with Baptist friends in his own town.

The mood in the churches these days is to re-examine carefully the differences which keep Christians divided. What went wrong in past centuries which split us so far apart? Is there a chance now, in a new day and new situation, of coming together?

It isn't enough to throw Bible verses at each other. Baptists toss Romans 6:4 ("we were buried therefore with him by baptism into death") saying this proves you must be baptized by immersion. We toss back Acts 16:33 which reports that the jailor in Philippi "was baptized at once, with all his family," and this proves children were baptized in the early church.

You can prove practically anything this way, as the Jehovah's Witnesses do, if you are clever in interpreting verses to suit your purpose. It isn't enough, either, to construct a theory, and try to argue others into accepting it. Christian truth lies at a deeper level.

TO US, BAPTISM at the earliest time in life when it is practicable, is supremely important. When Luther was in trouble at frequent times in his adult life, he used to write out for his own comfort these words: "But I was baptized." He knew God had come to him in his baptism, before he knew anything about it, and made a covenant with him. God promised to enfold this child in his redeeming grace.

Such baptism is a divine deed. It isn't anything we do. As we grow old enough to understand, this baptism is explained to us previous to our confirmation. Then we take upon ourselves the promise our parents made for us regarding living faithfully within the baptismal covenant.

This is the Christian life, in which we repent of our sins each day and daily come forth as "new men," as Luther says in the catechism. Baptism is the gateway to eternity, for our redemption wrought in Christ is assured us as we live within this covenant of forgiveness and renewal.

We don't have to be "converted," "born-again" Christians if we have been baptized. Everything began there, when God received us as his children. I suppose this may explain why I lack enthusiasm for Southern Baptist doctrine Billy Graham has made popular among numerous Lutherans recently.

WHEN THERE IS something, such as baptism, which is basic in our continuing Christian experience, we can talk about it to others with conviction. That isn't offering abstract arguments merely to prove we're right. When these others are also earnest Christians whom we respect and love, although they were brought up in a different tradition, we may eventually enrich each other by sharing the best of our faith with each other.

That's what Christians are trying to do these days in numerous conferences. Somewhere we must find the road back to one another. God isn't divided according to our denominational definitions. If we are humble and eager, God may show us where we went wrong in getting separated.

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